

they may have had an origin in part through migration or inter-tribal intercourse from the sedentary or village Indians of New or Old Mexico. We are inclined to the latter view. It is difficult to ascertain the exact relation of the stone grave race of Tennessee and its kindred of the neighboring States to the historic red Indians." Whether the fort-builders and pottery-makers of the Cumberland and of the Tennessee were overwhelmed and dispersed, and became practically extinct, or whether they were absorbed by the more powerful and savage conquerors and became members of the Shawnees, Natchez or other tribes by adoption,

may never be known. There is no mystery in the disappearance of some of the mound-building aborigines. Scores of tribes have become extinct during the last three centuries. The Shawnees have had a pathetic history. Dr. Brinton calls them the "Gypsies of the forest." Their eccentric wanderings, their sudden appearance and disappearance, perplex the antiquarian and defy research. We first find them in actual history about the year 1660 along the Tennessee and Cumberland Rivers. For a century or more they held their sway. Their territory extended from the Ohio to the Tennessee, but they were never in security. They were never at peace. The



*Fig. 2.—Pottery Portrait from Stone Grave.*

Iroquois preyed upon them from the north, the Chickasaws and Choctaws from the south and the Cherokees from the east, until they were finally overwhelmed and scattered, and fled beyond the Ohio. For sixty years before its first settlement by the whites Tennessee was an uninhabited wilderness. Such is the history of the region which we call the habitat of the stone grave people—a history, however, which contrasts with the archæology of the same region.

The same author says: "Passing from the brief historical view to the interesting problems attaching to the origin of the ancient mound and grave builders of Tennessee, their race relation, their tribal affinities, and their culture status in the scale of civilization, as represented by their monuments and art, we enter upon